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Relationship between Spirituality and Social Media Addiction among Adults

Birsen Demiroğlu¹

Besra Taş²

İstanbul Sabahattin Zaim University

İstanbul Sabahattin Zaim University

Abstract

In recent years, with the rapidly developing and changing technology, it is seen that many users of all ages have entered into new searches and spent a long time of their lives in social media areas, and these applications have a great impact on people. Based on this idea, no study on adult spirituality and social media addiction was found in the literature review, and it was studied with the thought that this study would be beneficial in the literature.

In this study, it was aimed to examine the relationship between adults' spirituality and social media addiction levels. Correlation method, one of the Quantitative Research models, was used in the study. The study group of the research consists of 724 adult individuals living in the metropolis located in the west of Turkey.. "Spirituality Scale", "Social Media Addiction Scale - Adult Form" and "Personal Information Form" were used to collect data. As a result of the research, a statistically significant relationship was found between the scores of the spirituality scale and the scores of the social media addiction scale. It was observed that as the spirituality scale score increased, the social media addiction scale score decreased.

Key Words

Spirituality • Social media • Addiction • Social media addiction

¹ **Correspondence to:** MA, İstanbul Sabahattin Zaim University, İstanbul, Turkey. E-mail: brs.glz.dmr@hotmail.com **ORCID:** 0000-0003-1319-998X

² Dr., İstanbul Sabahattin Zaim University, Faculty of Education, İstanbul, Turkey. E-mail: besra.tas@izu.edu.tr **ORCID:** 0000-0001-5568-724X

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Men have been in search of the meaning of life from the moment they began to know their existence (Akman, 2020; Apak, 2018; Dursun, 2019; Kasapoğlu, 2015). A person trying to add certain meanings to his/her life can set several goals and try to shape his/her life within the framework of such meanings and purposes (Boztilki & Ardiç, 2017; Yılmaz & Okyay, 2009). Only after making sense of his/her own existence and environment can a person lead and direct his/her life to existential well-being (Gürsu & Ay, 2018). The ability to organize one's life in line with the meaning and purpose gained throughout the life can make a person feel peaceful and happy. (Aydın, 2019; Çağlar, 2019; Dursun, 2019; Gürsu & Ay, 2018). Spirituality is an important concept that exists and will continue to do so in every moment of life as an integral part of human nature (Apak, 2018; Kasapoğlu, 2017).

Spirituality, beyond the material aspects of life, is a different dimension of human existence that gives the strength and energy that allow people to have the value and belief systems that influence their life or the consciousness of existence in their lives, and that makes people feel a sense of integrity and deep commitment to the universe (Miller and Kelley, 2013; Myers et al., 2000; Peterson & Seligman, 2004; Webb et al., 2013; Zinnbauer & Pargament, 2005; Zinnbauer et al., 1999).

Joseph et al. (2017) defined spirituality as “a more general, unstructured, personalized and naturally occurring phenomenon in which a person seeks closeness and/or connection between himself and a higher power or purpose”. If the concept of spirituality, which constitutes a versatile theoretical structure, is ignored, it is possible for people to experience meaninglessness, limitlessness, self-seeking and many other mental problems in life.

It is inevitable for every person to make sense of his/her life with spirituality, to provide spiritual satisfaction, to search for his originality, values, beliefs, awareness, goals (Apak, 2018). Spiritual needs are as important as the organs that make up the individual's body. A person's health depends on his well-being in all aspects including spirituality, biological, social and spiritual aspects. For this reason, meeting spiritual needs ensures that the individual reaches satisfaction and is protected from mental depressions (Hodges, 2002; Kasapoğlu, 2020; Stamino et al., 2012; Vitorino et al., 2018). Considering the effects of spirituality on human health, it is seen that it has many positive functions (Ağırbaş, 2017; Akman, 2020; Altuntaş et al., 2019; Apak, 2018; Ayten, 2014; Boztilki & Ardiç, 2017; Gürsu and Ay, 2018; Hill et al., 2000; Hill & Pargament, 2003; Horozcu, 2010; İmamoğlu, 2017; Karataş, 2011; Kavas & Kavas, 2014; Tanhan, 2020; Yılmaz & Okyay, 2009).

Studies have revealed that spirituality has a positive effect on physical and mental health, as well as on subjective well-being, health-related quality of life, coping skills, recovery from psychological diseases, decrease in addiction, and suicidal behaviors (Božek et al., 2020; Kharitonov, 2012; Miller & Thoresen, 2003; Mueller et al., 2001; Unterrainer et al., 2014). It has been determined that those who describe themselves as highly spiritual and participate in spiritual activities are positively affected in psychological aspects such as self-confidence-self-esteem-self-control, love, compassion, compassion, coping and hopelessness (Ağırbaş, 2017; Altuntaş et al., 2019; Bekelman et al., 2010; Hodges, 2002; Kasapoğlu, 2017, 2020; Tanhan & Strack, 2020). However, when the individual trying to be satisfied with his life with material concepts cannot achieve full satisfaction. That's why he /she may go into new searches (Acar, 2014; Tanhan, 2020). This situation will continue in the form of a vicious circle in human life. The individual who cannot reach satisfaction enters into possible mental depressions and this

situation causes him/her to be thrown in different directions in search. Therefore, the importance of spirituality in human life is very great.

The collapse of moral values has occurred as a result of new developments, population growth, urbanization, differentiation, globalization phenomenon and social and technological changes that have emerged all over the world (Peseschkian, 1999: 27). The collapse of spiritual values can cause the individual and society to experience spiritual crises. In this case, moving away from spiritual values has triggered situations such as detachment from roots, alienation, meaninglessness, spiritual depressions, aimlessness, consuming more than necessary, which occur in society in general and in people in particular.

Today, providing our needs in the context of all kinds of consumption habits that we are socially conditioned through various methods has become our biggest goal and also our problem. In order to meet these needs, serious demands have emerged on social media channels. With the changing world structure, the increase in technological developments and the increase in the frequency of internet use, the rate of use of social media has also increased. This situation increases the importance of the power of social media. However, it is seen that traditional mainstream psychology is insufficient to cope with these problems (Akot, 2013; Çavdarlı, 2002; Öztürk & Seyhan, 2016; Tarhan, 2016; Uysal, 2008).

Social media is the general name of social networking sites that allow individuals to communicate with each other in an online environment where they want to share their instant feelings, thoughts, observations, feelings, experiences or share any detail of their lives with others, express their opinions and allows individuals to comment on each other's shares. (Çakır et al., 2013; Paul & Dredze, 2011; Solmaz & Görkemli, 2012). Nevertheless, in the changing world structure, they are interaction platforms that many users of all ages use for different purposes such as expanding their social circle, communicating, gaining knowledge by socializing, sharing their knowledge and experience, having fun and evaluating their spare time (Barutçu & Tomaş, 2013; Hazar, 2011). According to We Are Social Digital's 2021 report, annual growth rates in internet, social media and mobile user statistics; The number of internet users increased by 7.3% (317 million), the number of social media users increased by 13.2% (490 million), and the number of mobile users increased by 1.8% (93 million). Compared to last year, the highest increase was in the number of social media users. In addition, when we look at the World Internet usage statistics, the general number of users is 4.66 billion people (59.5% of the world's population). Internet users use the Internet for an average of 7 hours a day. According to We Are Social Digital's 2021 report, the number of social media users has reached 4.20 billion. More than half of the world's population is a social media user. Almost all of the social media users log into their social media accounts via mobile devices (Bayrak, 2021).

In recent years, with the rapidly developing and changing technology, it is seen that people are in new searches and spend a long time in these areas, and social media applications have a great impact on people. Social media comes up with different names every day, from compulsory communication to entertainment, from commercial propaganda to politics, from brand promotion and orientation, from journalism to professional communication, there are many social media applications that serve for many purposes that we do not think of, and they are presented to people's attention. While individuals try to be satisfied by meeting some of their needs through social media, on the

other hand, they are in a very dangerous position (Taş & İme, 2019; Yüksel, 2019; Konuk, 2019). Especially today, as a result of the uncontrolled use of social media applications, with the violence culture coming to the fore, social media has become a big problem in the context of uncontrollable habits along with problems such as consumption more than necessary, depression, sexuality, divorce, terrorism, war, addiction (Horozcu, 2010; Hökelikli, 2016; Karataş, 2011; Mirza, 2014; Özel & Mumyalmaz, 2018; Paloutzian & Park, 2013; Tanhan, 2019; Taş & Ateş, 2020). People living in different parts of the world are directed to internal rebellions and wars through social media (Karadayı, 2019). Just as meeting the social needs of individuals in their lives is accepted as a natural situation, it may seem inevitable that friendships, relationships and commitments that start or progress thanks to social media tools replace face-to-face communication over time, in other words, people become dependent on social media tools (Akbulut, 2018; Atalar, 2019; Beşik, 2019; Beyler, 2019; Çakır, 2018; Delibaş, 2019; Kuşay, 2013; Tanhan et al., 2020; Taş, 2017; Taş & Ateş, 2020; Terzi, 2019). Nevertheless, "social media curiosity", which seems very natural at the beginning, manifests itself in a very different way with the negative consequences it brings in the future, causing harm and addiction as if it benefits people (Boyd, 2009; Christakis & Fowler, 2012; Kuss & Griffiths, 2011; Tanhan, 2020; Tanhan et al., 2020). In line with the explanations above, the relationship between adults' spirituality and social media addiction levels aroused curiosity. In this context, the aim of the research is to examine the relationship between adults' spirituality and social media addiction levels. In line with this review, sub-objectives were determined as the sub-objectives to seek answers to the questions of whether there is a significant relationship between the variables of adult spirituality and gender, marital status, duration of social media use, and variables of social media addiction and gender, marital status, duration of social media use.

Method

Study Group

The study group of the research consists of 780 volunteer adult individuals living in the metropolis located in the west of Turkey. The questionnaire of 56 people who made incomplete and incorrect markings in the questionnaire formed from the scales was cancelled. A total of 724 people, 399 women and 325 men, constitute the study group of the research. Individuals included in the study were selected on a voluntary basis.

Data Collection Tools

The data of the study were collected using the personal information form, the "Spirituality Scale" form developed by Şirin (2018), and the "Social Media Addiction Scale-Adult Form" whose validity and reliability studies were conducted. Conducted by Şahin and Yağcı (2017) and used with their permission.

Personal Information Form: In the personal information form prepared by the researcher, there are questions about gender, marital status, age, education status, income status, occupation, monthly income, does he use social media, and how many years social media has been used.

Spirituality Scale: The "Spirituality Scale" was developed by Şirin (2018). Content validity rates of the scale were determined by taking the opinions of 11 experts using the Lawshe technique. As a result of the analysis, the KVR value was determined as 0.69 and the CGI as 0.77. The Cronbach Alpha coefficient was examined for internal

consistency reliability. The Cronbach Alpha reliability coefficient of the scale was found to be $\alpha=.90$. The Spirituality Scale is a 5-point Likert-type scale and consists of 3 negative 24 positive total 27 items. 24 of the scale items are positive (items 1- 2- 3- 4- 5- 6- 7- 9- 10- 11- 12- 14- 15- 16- 17- 18- 19- 20- 21- 22- 23-24 -25-27), 3 of which are negative items (items 8-13-26). The scale consists of 7 sub-dimensions. These are: spiritual coping, transcendence, spiritual experience, search for meaning, spiritual contentment, connection, harmony with nature. The 9th, 12th, 20th, 21st, and 23rd questions form the spiritual coping sub-dimension, the 19th and 22nd questions form the transcendence sub-dimension, the 3rd, 11th, 24th, 25th, 27th questions form the spiritual experience sub-dimension, the 7th, 14th, 15th, 17th questions form sub-dimension of the search for meaning, questions 6, 8, 13, 26 form the sub-dimension of spiritual satisfaction, questions 1,2, 4, 18 form the sub-dimension of connection, questions 5, 10, 16 form the sub-dimension of harmony with nature. The scale items are a five-point Likert-style scale as “(1) Not Suitable for me at All, (2) Not Suitable for Me, (3) Somewhat Appropriate for Me, (4) Fairly Suitable for Me, (5) Totally Appropriate for Me”. When the scale is evaluated in terms of total score, the highest score to be obtained from the scale is 135 and the lowest score is 27. A high score from the scale indicates that the person has a high level of spirituality (Şirin, 2018: 1304).

On the Spirituality Scale; The items in the first factor named as the "Spiritual Coping" sub-dimension since the items include the statements about coping with spirituality. The second factor named as "Transcendence" since the items include items related to belief in transcendent existence. The third factor named as “Spiritual Experience” since the items include experiences and behaviors such as participating in religious and spiritual activities, living life according to spiritual acceptance, and doing spiritual exercises. The fourth factor named as “Search for Meaning” since it includes items about the search for meaning. The fifth factor named as "Spiritual Contentment" since the expressions have items such as the feeling of contentment and happiness about life. The sixth factor named as “Connection” since all the expressions gathered include the expressions of relationship with God and connection with the transcendent being. The items in the seventh factor were named “Harmony with Nature” since they mostly included expressions related to nature (Şirin, 2018: 1298).

Social Media Addiction Scale-Adult Form (SMBÖ-YF): “Social Media Addiction Scale-Adult Form” was developed by Şahin and Yağcı (2017). The scale created for adults consists of 20 items. As a result of the validity and reliability study, it was determined that it is a 5-point Likert-type scale and has 2 sub-dimensions (virtual tolerance and virtual communication). Virtual tolerance sub-dimension is associated with items 1-11, and virtual communication sub-dimension is associated with items 12-20. Items 5 and 11 are reverse scored. The scale form consists of 41 positive and 5 negative items, “(1) Not suitable for me at all”, “(2) Not suitable for me”, “(3) Undecided”, “(4) Suitable for me”, “(5) A five-point rating was used as “Very suitable for me”. The highest score that can be obtained from the scale is 100 and the lowest score is 20. A high score is considered to mean that the individual perceives himself as a “social media addict”. The fit index values of the scale were $\chi^2/sd=3.05$, $RMSA=0.059$, $SRMR=0.060$, $NFI=0.59$, $CFI=0.96$, $GFI=0.90$; $AGFI=0.88$). The factor loadings of the scale were found to be between 0.61 and 0.87. The Cronbach Alpha internal consistency coefficient was 0.94 for the overall scale, 0.92 for virtual tolerance, and 0.91 for virtual communication, which is one of the sub-dimensions. The test-

retest reliability coefficients of the scale were 0.93 for the overall scale; virtual tolerance from sub-dimensions; 0.91 and virtual communication; It is set as 0.90.

Data Analysis

In order to determine whether there is a significant relationship between the spirituality and social media addiction levels of adults, the frequency and percentage distributions of the demographic characteristics of the 724 people in the sample were extracted, then the minimum and maximum scores of the Spirituality Scale and Social Media Addiction Scale scores, \bar{X} , ss , Shx , reliability coefficient, skewness and kurtosis values were calculated. When the normal distribution assumption was met in the comparison of the means between groups, Independent Groups t-Test, One-Way Analysis of Variance (ANOVA) and one-way MANOVA were used. In cases where variance-covariance equality is not provided in the MANOVA test, the MANOVA-Pillai's Trace Test; Wilks Lambda test was performed when provided. When a significant difference was found between groups after one-way analysis of variance (ANOVA), post-hoc complementary analysis techniques (Scheffe) were used to determine between which groups the differences occurred. In cases where the normality assumption was not met, Mann White U and Kruskal Wallis tests, which are non-parametric difference tests, were applied.

Pearson Product-Moment Correlation Coefficient analysis was used to examine whether there was a statistically significant relationship between the variables, and multiple regression analysis was used to determine the predictive level of Spirituality Scale scores on Social Media Addiction Scale scores.

Statistical analyzes of the data were made in the SPSS 21.0 program, significance was tested at a minimum $p < .05$ level, and the findings were presented in tables for the purposes of the research.

Results

The Pearson Product Moments Correlation coefficient was calculated in order to determine whether there is a significant relationship between the spirituality and social media addiction levels of the adults who make up the study group of the research. Accordingly, the results of Pearson Product Moment Correlation analysis performed to determine the relationship between Spirituality Scale scores and Social Media Addiction Scale scores are given in Table 1.

Table 1

Results of Pearson Product Moment Correlation Analysis performed to determine the relationship between Spirituality Scale scores and Social Media Addiction Scale scores

Variables (n=724)	Coping	Transcendence	Spiritual life	Search for meaning	Spiritual pleasure	Connection	Harmony with Nature	Spiritual Total
Virtual tolerance	-.138**	-.134**	-0.05	-0.029	-.249**	-.086*	.078*	-.134**
Virtual communication	-.111**	-.101**	-0.018	-0.009	-.102**	-0.047	.085*	-0.061
Total score	-.152**	-.151**	-0.046	-0.034	-.236**	-.090*	.104**	-.130**

* $p < .05$; ** $p < .01$

As can be seen in the table, according to the results of Pearson Product Moment Correlation Analysis performed to determine the relationship between the variables, only the scores of the virtual tolerance sub-dimension from the Social Media Addiction Scale and the spiritual coping sub-dimension scores ($r = -0.14$) from the Spirituality Scale were found to be negative; moral satisfaction sub-dimension scores ($r = -0.25$) were in the negative direction; connection sub-dimension scores ($r = -0.09$) were in the negative direction; A statistically significant correlation was found between the scores of the harmony with nature sub-dimension ($r = 0.08$) in the positive direction and finally between the Spirituality Scale total scores ($r = -0.13$) in the negative direction ($p < .05$).

There was a negative correlation between the scores of the virtual communication sub-dimension and the spiritual coping sub-dimension scores of the Spirituality Scale ($r = -0.11$); transcendence sub-dimension scores ($r = -0.15$) were in the negative direction; A statistically significant correlation was found between the scores of the spiritual contentment sub-dimension ($r = -0.10$) in the negative direction and finally between the harmony with nature sub-dimension scores ($r = 0.09$) in the positive direction ($p < .05$).

Social Media Addiction Scale total scores were negatively correlated with the spiritual coping sub-dimension scores ($r = -0.15$) of the Spirituality Scale; transcendence sub-dimension scores ($r = -0.13$) were in the negative direction; moral satisfaction sub-dimension scores ($r = -0.24$) were in the negative direction; connection sub-dimension scores ($r = -0.09$) were in the negative direction; A statistically significant correlation was found between the scores of the harmony with nature sub-dimension ($r = 0.10$) in the positive direction and finally between the total scores of the Spirituality Scale ($r = -0.13$) in the negative direction ($p < .05$). No statistically significant relationship was found between other variables ($p > 0.05$).

Table 2

The results of the independent groups t-test conducted to determine whether the scores of the Spirituality Scale differ according to the gender variable

Spirituality	Genus	n	\bar{x}	ss	Sh _x	T Test		
						t	sd	p
Coping	Woman	399	4.52	0.54	0.03	3.74	722	0.000
	Man	325	4.36	0.61	0.03			
Transcendence	Woman	399	4.77	0.41	0.02	4.25	722	0.000
	Man	325	4.62	0.56	0.03			
Spiritual life	Woman	399	3.96	0.76	0.04	3.26	722	0.001
	Man	325	3.76	0.86	0.05			
Search for meaning	Woman	399	4.47	0.49	0.02	0.34	722	0.736
	Man	325	4.45	0.55	0.03			
Spiritual pleasure	Woman	399	3.84	0.77	0.04	0.83	722	0.405
	Man	325	3.79	0.83	0.05			
Connection	Woman	399	4.70	0.41	0.02	3.69	722	0.000
	Man	325	4.58	0.49	0.03			
Harmony with nature	Woman	399	3.26	0.79	0.04	-0.72	722	0.474
	Man	325	3.30	0.83	0.05			
Total Score	Woman	399	4.21	0.40	0.02	3.14	722	0.002
	Man	325	4.11	0.46	0.03			

As can be seen in the table, according to the results of the independent groups t test conducted to determine whether the Spirituality Scale scores differ significantly according to the gender variable, the spiritual coping sub-dimension, transcendence sub-dimension, spiritual experience sub-dimension, connection sub-dimension the total scores obtained from the scale were determined there is a statistically significant difference in favor of female participants. It ($p < .05$).

As can be seen in the table 3, independent groups t-test was conducted to determine whether the Spirituality Scale scores differed significantly according to the marital status variable. According to the results, it is seen that the spiritual coping sub-dimension, the spiritual experience sub-dimension, the search for meaning sub-dimension, the spiritual satisfaction sub-dimension, the connection sub-dimension and the total scores obtained from the scale differ statistically in favor of the married participants ($p < .05$).

It was determined that the sub-dimension scores of transcendence and harmony with nature did not differ significantly according to the marital status variable ($p > .05$).

Table 3

The results of the independent groups t-test conducted to determine whether the scores of the Spirituality Scale differ according to the marital status variable

Spirituality	marital status	n	\bar{x}	ss	Sh _x	t test		
						t	sd	p
Coping	Single	220	4.36	0.60	0.04	-2.66	722	0.008
	Married	504	4.48	0.56	0.03			
Transcendence	Single	220	4.69	0.47	0.03	-0.26	722	0.797
	Married	504	4.70	0.50	0.02			
Spiritual life	Single	220	3.69	0.85	0.06	-3.94	722	0.000
	Married	504	3.95	0.78	0.03			
Search for meaning	Single	220	4.40	0.53	0.04	-2.11	722	0.035
	Married	504	4.49	0.51	0.02			
Spiritual pleasure	Single	220	3.68	0.82	0.06	-3.03	722	0.003
	Married	504	3.87	0.78	0.03			
Connection	Single	220	4.58	0.49	0.03	-2.75	722	0.006
	Married	504	4.68	0.44	0.02			
Harmony with Nature	Single	220	3.33	0,84	0.06	1.09	722	0.275
	Married	504	3.26	0.79	0.04			
Total Score	Single	220	4.08	0.44	0.03			
	Married	504	4.20	0.42	0.02	-3.46	722	0.001

Table 4

The results of the Kruskal Wallis-H Test, which was conducted to determine whether the scores of the Spirituality Scale differ according to the variable of duration of social media use

Group	Variables	N	χ^2	sd	p
Social media usage time	Coping	724	12.45	5	0.029
	Transcendence	724	7.59	5	0.181
	Spiritual life	724	7.24	5	0.203
	Search for meaning	724	3.55	5	0.616
	Spiritual pleasure	724	1.68	5	0.891
	Connection	724	9.65	5	0.086
	Harmony with nature	724	4.88	5	0.430
	Total Point	724	7.45	5	0.189

As can be seen in the table 4, according to the results of the Kruskal Wallis-H test performed to determine whether the Spirituality Scale scores differ significantly according to the variable of duration of social media use, it is seen that only the scores of the spiritual coping sub-dimension differ significantly according to the duration of use variable ($\chi^2 = 12,45; p < .05$). According to the results of the Mann Whitney –U test, which was performed to determine between which groups this significant difference occurred, the group with only 1-6 months of use and the group with 8-10 years in favor of the group that used less ($U = 418,5; z = -2,40; p < .05$) were found to differ statistically significantly ($p < .01$).

Table 5

The results of the independent groups t test conducted to determine whether the Social Media Addiction Scale scores differ according to the gender variable

Social Media Addiction	Genus	n	\bar{x}	ss	Sh _x	t test		
						t	sd	p
Virtual tolerance	Woman	399	2.47	0.74	0.04	1.866	722	0.062
	Man	325	2.37	0.74	0.04			
Virtual communication	Woman	399	0.61	0.21	0.01	-0.521	722	0.602
	Man	325	0.62	0.23	0.01			
Total score	Woman	399	2.35	0.65	0.03	0.719	722	0.473
	Man	325	2.31	0.71	0.04			

As can be seen in the table 5, it was determined that the scores obtained from the scale did not differ significantly according to the gender variable, according to the results of the independent groups t-test performed to determine whether the Social Media Addiction Scale scores differed significantly according to the gender variable ($p > .05$).

Table 6

Independent groups t-test results, which were conducted to determine whether the Social Media Addiction Scale scores differ according to the marital status variable

Social Media Addiction	marital status	n	\bar{x}	ss	Sh _x	t test		
						t	sd	p
Virtual tolerance	Single	220	2.57	0.74	0.05	3.46	722	0.001
	Married	504	2.36	0.73	0.03			
Virtual communication	Single	220	0.67	0.21	0.01	5.10	722	0.000
	Married	504	0.58	0.22	0.01			
Total score	Single	220	2.48	0.69	0.05	3.86	722	0.000
	Married	504	2.27	0.67	0.03			

As can be seen in the table 6, it was determined that the scores obtained from the scale differed significantly in favor of single participants, according to the results of the independent groups t-test performed to determine whether the Social Media Addiction Scale scores differed significantly according to the marital status variable ($p < .05$).

Table 7

The results of the Kruskal Wallis-H Test, which was conducted to determine whether the Social Media Addiction Scale Scores differ according to the variable of duration of social media use

Group	Variables	N	χ^2	sd	p
Social media usage time	Virtual tolerance	724	15.92	5	0.007
	Virtual communication	724	22.33	5	0.000
	Total score	724	22.70	5	0.000

As can be seen in the table, according to the results of the Kruskal Wallis-H test performed to determine whether the Social Media Addiction Scale scores differ significantly according to the variable of duration of use of social media, it is seen that the scores obtained from the scale differ significantly according to the variable of duration of use ($p < .05$). According to the results of the Mann Whitney-U test, which was conducted to determine between which groups this significant difference occurred, the virtual tolerance sub-dimension scores were in favor of the group who did not use social media and those who used it for 8-10 years ($z = 3.38$; $p < .05$). There is a significant difference between the group that does not use social media and those who use it for 15 years or more, in favor of the group that uses it ($z = 2.97$; $p < .05$).

The virtual communication sub-dimension scores were in favor of the group that did not use social media and the group that used it for 4-7 years ($z = 3.14$; $p < .05$), in favor of the group that used social media for 8-10 years ($z = 3.14$; $p < .05$). 3.85; $p < .05$) and again, there is a significant difference between the group that does not use social media and those who use it for 15 years or more, in favor of the group that uses it ($z = 3.68$; $p < .05$).

Discussion and Conclusion

Spirituality is a very important concept that exists and will continue to exist at every moment of life as an integral part of human nature (Apak, 2018; Kasapoğlu, 2017). In a life where spirituality is lacking, it causes gaps in one's life. This situation can push people to different ways for adding new meanings to their lives and to be satisfied. One of these ways is social media. It is seen that adult individuals use social media uncontrollably in order to make sense of life and gain goals, to fill the gaps in their lives or for many different reasons, and this situation turns into social media addiction. Therefore, we can say that spirituality and social media addiction are related to each other. No study has been found in the literature on adults' spirituality and social media addiction, and this study has been studied with the thought that it will be beneficial in the literature.

As a result of the findings obtained in the research; According to the results of the multiple regression analysis conducted to determine the predictive level of the Spirituality Scale scores on the Social Media Addiction Scale total scores, the Spirituality Scale sub-dimensions together show a low level and significant relationship with the social media addiction total scores. It is seen that the Spirituality Scale sub-dimension scores explain 9% of the total variance in social media addiction scores.

According to the results of the Pearson product moment correlation analysis conducted to determine the relationship between Spirituality Scale Scores and Social Media Addiction Scale scores in line with the findings obtained regarding the main question of the purpose of the research, "Is there a significant relationship between adults' spirituality and social media addiction levels?" A negative relationship was found between the spirituality and social media addiction levels of the adults participating in the study, and it was observed that while one increased, the other decreased. When the literature related to the study is searched, there are results that support our study findings. Baydarman (2019) concluded in his study that the social media addiction levels of theology faculty students are low.

Considering the study conducted by Karşlı (2019), when the inner religious awareness, religious value, religious motivation and religious consciousness of young adults aged 18-37 increase, internet addiction decreases and spirituality/religion, which is of vital importance in addiction treatments, provides meaning, commitment, hope, happiness and awareness. It has been concluded that it contributes positively to addiction treatment by improving other positive emotions and reducing negative emotions. In this context, it was concluded that adults with high levels of spirituality have low levels of social media addiction. Şentürk (2017), in his study, found that as social media addiction increases in individuals with social media addiction, passive-aggressive, addicted, shy, antisocial, obsessive-compulsive, narcissistic, paranoid, histrionic, borderline personality traits increase. Dursun (2019) examined the relationship between the spirituality scale and the meaning of life scale of married and single participants and it was determined that there was a positive significant relationship between them. In other words, as a result of these studies, it was determined that the quality of life, optimism, meaning in life, quality of life and many other positive emotions increased with the increase in spirituality.

In this section, the findings related to the sub-objectives of the research are discussed in order.

In line with the findings of the research regarding the question "**Is there a significant relationship between the spirituality levels of adults and the gender variable?**", it was determined that the spiritual coping sub-dimension, transcendence sub-dimension, spiritual experience sub-dimension, connection sub-dimension and the total scores obtained from the scale differed significantly in favor of female participants. It was determined that the sub-dimension scores of seeking meaning, spiritual satisfaction and harmony with nature did not differ significantly according to the gender variable. Similar to the research findings, as a result of the study conducted by Dursun (2019) between married and single participants, it was determined that female participants had higher values than men in the sub-dimensions of spiritual coping, transcendence, spiritual life and connection, which are sub-dimensions of the spirituality scale according to the gender variable. The reason for this difference is thought to be due to the different personality traits of men and women.

In another study, Yalçın (2015) found that female participants had higher depression values than males. In terms of personality traits, women are more emotional, anxious, more dependent and more anxious than men. It is thought that they are more easily and more affected by the problems and troubles they encounter. Religious and spiritual rituals (praying, worshipping, meditation, etc.) provide relief from anxiety and anxiety in individuals. This causes women to attach to religion or spiritual values more easily and at a higher rate. When some studies on religious and

spiritual life in the literature are examined, the data obtained show differences. Some of these are: [Ayten et al. \(2012\)](#), [Baynal \(2015\)](#) and [Şeftalici \(2017\)](#), while achieving results in favor of women; [Toprak \(2018\)](#), [Uysal \(1995, 2006\)](#), [Yıldız \(2006\)](#) achieved results in favor of men. In some researches; [Arvas \(2018\)](#), [Aydın \(2019\)](#), [Kılıç \(2019\)](#), [Turkish \(2021\)](#) did not find a significant difference in terms of gender.

In line with the findings of the research regarding the question **“Is there a significant relationship between adults' spirituality levels and marital status variable?”** when the Spirituality Scale scores of the people participating in the study differed significantly according to the marital status variable; It was determined that the spiritual coping sub-dimension, the spiritual experience sub-dimension, the search for meaning sub-dimension, the spiritual satisfaction sub-dimension, the connection sub-dimension and the total scores obtained from the scale differed significantly in favor of the married participants. It was determined that the sub-dimension scores of transcendence and harmony with nature did not differ significantly according to the marital status variable.

Considering the religious and spiritual studies in the literature, similar to the research findings, [Baynal \(2015\)](#), [Karakaş and Koç \(2014\)](#), [Koç \(2008\)](#), [Uysal \(2006\)](#) and [Yıldız \(2006\)](#) studies show that when married individuals are compared with single individuals according to the marital status variable, married individuals are more religious than single individuals. In some studies, unlike our study findings; [Dursun \(2019\)](#), [Tekin \(2018\)](#) and [Yılmaz and Okyay \(2009\)](#) concluded that the relationship between spirituality and marital status variable is meaningless.

In line with the findings of the research regarding the question **"Is there a significant relationship between the level of spirituality of adults and the variable of how many years have used social media?"**, When we look at the variables of the spirituality levels of adults and the duration of social media use, 18 of them are 1-6 months, 72 of them are 1-3 years, 233 of them are 4-7 years, 291 of them are 8-10 years, 75 of them use social media more than 15 years ,35 of them do not use social media. It was determined that the scores of the Spirituality Scale differed significantly according to the duration of use of social media variable, only the scores of the spiritual coping sub-dimension were significantly different according to the variable of duration of use. It was determined that this significant difference was statistically significant between the group with only 1-6 months of use and the group with 8-10 years of use, in favor of the group using less. In this case, it is concluded that as the duration of social media use decreases, spirituality increases. Some of the results that support the research findings are as follows: [Solmaz et al., \(2013\)](#) found that 97.6% of 500 participants in his research use social media, while 2.4% do not use social media. Based on the findings of his research, [Oran \(2020\)](#) concluded that there is a relationship between the time spent by the participants on social media and their interpersonal communication, and that as the time spent on social media increases, face-to-face communication with people decreases. In the study conducted by [Sirakaya and Seferoğlu \(2013\)](#), no significant difference was found in terms of being affected by the negative results of the internet, using the internet for social benefit and social relaxation, excessive use of the internet and problematic internet use, according to how many years the pre-service teachers have been using the internet.

In line with the findings of the research regarding the question **"Is there a significant relationship between adults' social media addiction levels and gender variable?"**, it was determined that the Social Media Addiction Scale scores of the people participating in the study did not differ significantly according to the gender variable.

There are results that support the findings of this study conducted in the literature research. Some of those; Pawlak (2002), Sırakaya and Seferođlu (2013), Turel and Serenko (2012) did not find a significant difference between social media addiction and gender in their studies with social media users. Wu et al., (2013), in their study, did not find a significant difference between the social media addiction of smartphone users aged between 18-40 and gender. Akbaba (2019), Beşik (2019), Beyler (2019), Kaya (2018), Macit (2019), Sađar (2019), Őentürk (2017) and Tutgun Ünal, (2015) found that when evaluating social media addiction and gender variable of individuals participating in their studies, there was no significant difference. These findings are in parallel with our research results.

Different results were obtained from the findings of the study conducted in the literature research. Kaya (2019), Mayda et al. (2015) found that there was a significant difference between the social media addiction of the participants and the gender variable, and in the findings obtained, the social media addiction level of men was higher than women. Çil (2020), in her study, concluded that there is a significant difference in terms of social media addiction and gender, and that the social media addiction scores of male individuals are higher than female individuals.

In terms of social media addiction and gender variable of the participants in the studies, Akbulut (2018), Őeker (2018), Ünlü (2018) found that women's scores were higher than men in virtual tolerance and virtual communication sub-dimension, which is social media sub-dimension. In the study by Dalaylı (2018), in which the social media addictions of individuals over middle age were examined, it was concluded that women spend more time on social media platforms than men and use them to an addictive degree. Bekman (2020), Çakır (2018), Terzi (2019), Yüksel (2019), Türker (2021) determined that the social media addiction level of the participants in their research was evaluated in terms of the level of social media addiction and gender variable, that the level of social media addiction of women was higher than that of men. In this case, the reason for the high level of social media addiction of women may be that the internet and social media platforms have become easily accessible with the introduction of smart phones and also, they are frequently used by women. Considering that internet addiction is related to the frequency and duration of internet use, it can be argued that the ratio of internet addicted men and women is getting closer to each other and contradictory findings stem from this. However, even if the usage purposes are common, the time allocated to internet activities used for the same purpose may be different. For example, although both men and women use the Internet for informational purposes from time to time, the time they devote to these activities or the extent of all activities in their lives may differ from one gender to the other.

In line with the findings of the research regarding the question "**Is there a significant relationship between adults' social media addiction levels and marital status variable?**", it has been determined that the scores obtained at a significant level between the people participating in the study in terms of their social media addiction levels and marital status variable differ statistically in favor of single participants. There are results that support the findings of the study conducted in the literature research. Some of those; Çakır (2018), Çil (2020), Kaya (2018), Konuk (2019), Sađar (2019) and Őentürk (2017) found that there was a significant difference in social media addiction between the participants classified according to social media addiction in terms of marital status and showed that single individuals' dependency levels were higher. Andreassen et al. (2014) stated in their studies that

between individuals with and without a relationship, individuals who do not have a relationship tend to use social media more than individuals who have a relationship. [Türker \(2021\)](#) concluded in his study that social media addiction scores are higher for single individuals than for married individuals. In this case, it can be said that single individuals do not have marital responsibilities compared to married individuals and due to this, they have more free time and turn to social media for the purpose of making use of this time, increasing their addiction to social media.

According to the results of the study conducted by [Taş and İme \(2019\)](#), it was determined that the depression and internet addiction mean scores of divorced individuals were statistically significantly higher than those of married individuals. This situation was interpreted as the divorced individuals had a more stressful process after the divorce, became lonely and preferred virtual communication ways as a result of loneliness. Different results were found from the findings of the study conducted in the literature search. [Beşik \(2019\)](#), [Beyler \(2019\)](#), [Oran \(2020\)](#) and [Tutgun Ünal \(2015\)](#) stated in their research that there was no significant difference between the social media addiction of the participants and the marital status variable. In the findings of [Şeker \(2018\)](#), it was concluded that the level of social media addiction showed a significant difference according to marital status and that the level of social media addiction of married participants was higher than that of single participants.

In line with the findings of the research regarding the question **"Is there a significant relationship between the social media addiction levels of adults and the variable of how many years social media has been used?"** when the social media addiction levels and the duration of social media usage of the participants in the study are examined, 18 of them are 1-6 months, 72 of them are 1-3 years, 233 of them are 4-7 years, 8-10 years, 75 of them are social media more than 15 years use and 35 of them do not use social media. According to the variable of duration of social media use of Social Media Addiction Scale scores, virtual tolerance sub-dimension scores were in favor of the group who did not use social media and those who used it for 8-10 years, and in favor of the group who did not use social media and those who used it for 15 years or more. Again, it has been determined that there is a significant difference between the group that does not use social media and the group that uses it for 15 years or more, in favor of the group that uses it. In this case, it can be said that social media addiction increases as the duration of social media use increases.

In the literature, there are results that support the research findings. Some of those; In the research of [Köroğlu and Tutgun Ünal \(2013\)](#), it was concluded that pre-service teachers who use social networks for 3-5 years spend more time on social media than those who use less years. [Tutgun Ünal \(2015\)](#), in his study, as a result of examining the relationship between social media addiction and duration of social media use of the participants, found that those who use social media for more than 4 years are more dependent on social media than those who use social media for less than 1 year and for 1-3 years. It has been stated that social media addictions increase as the duration of the study increases. [Şentürk \(2017\)](#), in his research, classified the participants according to social media addiction, when evaluated in terms of the time they spent on the internet, the time they spent on social media and the number of logins, it was concluded that there was a significant difference. In this case, it has been stated that as the time spent on the internet, social media, and the number of accesses to social media increase, social media addiction is more common and increases progressively. In [Kaya \(2018\)](#)'s study on the relationship between social media addiction and

internet use, it was concluded that as the frequency of internet use increases, social media addiction also increases and there is a significant relationship between them. Akbulut (2018) examined the relationship between social media addiction and body image, social anxiety and self-esteem in adults in his study, and it was found that there was a positive and significant relationship between social media use disorder sub-dimensions, virtual communication sub-dimension's self-esteem and body image scores. It has been concluded that individuals who are close to problematic social media use at the level of addiction to virtual communication also have low self-esteem and body dissatisfaction.

Suggestions

Below are some suggestions for experts and researchers working in the field. The findings of this study are limited to adults living in the metropolitan area in the west of Turkey in 2019-2020. Today, the prevalence of the use of social media in human life (via smart phone and easily accessible internet) can be seen very clearly. The tendency of people in this direction is increasing day by day. For this reason, more comprehensive studies can be conducted with a larger universe and sample for the Turkey generalization of the effects of social media on spirituality, life goals and well-being of experts working in the field, rather than just the metropolis. In addition, as some researchers suggest, the Online Voice Photo (OSF) method, which is innovative and does not guide the participants very little or not at all, can be used by more participants and at different education levels.

When the literature is examined, it is seen that the researches on spirituality are mostly done in the field of health. Since spirituality exists in life with its multidimensional structure, studies can be conducted between disciplines that examine life from different dimensions. For example, integrative studies can be carried out at the point of personal and spiritual development of individuals, meeting their needs and finding answers to their problems in fields such as theology, education, health, consultancy, and economy. In addition, when experts working in the field think that individuals with high spirituality can be more energetic and beneficial, new training, program and application studies can be carried out for the employees of private and public institutions and organizations by making use of the research results. Considering that spirituality is related to the meaning and purpose of life, well-being, it can be used within the scope of counseling and guidance so that individuals can achieve success in their personal, social, educational and professional development. In order to increase the awareness of individuals who are in search of identity or trying to shape their future in their spiritual lives, at the point of getting to know themselves and determining their life goals, practical training, consultancy, guidance and program development studies can be carried out by making use of the findings of the research.

Ethic

This research was conducted in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and ethical standards.

Author Contributions

This article was written with the joint contributions of two authors.

Conflict of Interest

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